



AN INVEC-  
TIVE AYENSTE  
the great and dete-  
stable vice, treason,  
wherein the secrete  
pꝛactises, and trai-  
terous workings  
of thcym, that  
suficid of late  
are disclo-  
sed.

made by Rycharde  
Bozilyne.

# AN INVECTIVE

AGAINST

THE GREAT AND FLEETING

GLORIOUS REASON

WHICH IS THE FOUNTAIN

OF KNOWLEDGE, AND THE

ROOT OF ALL VICES

OF MANKIND, THAT

IS THE CAUSE

OF ALL MISERY

AND DEATH.

IN TWO BOOKS.

BY JOHN MILTON.

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## A pface to the reders.



DOVTE NOT  
gentle reders, but  
that if ye haue ben  
conuersante in old  
histories, & so per-  
ceyued both howe

many moo pynces haue ben en-  
daungered by treason of theyr fa-  
mylyer seruauntes, then by open  
warre of theyr enemyes, and also  
sene, what ende they come to, that  
venture vpon so daungerous an  
enterpryse, ye woll thynke my la-  
bour not euyl employed, whiche  
tendeth hole to this ende, that all  
subiectes ones being brought in-  
to hatred of treason, maye at the  
laste fall in loue with their duetie,  
and seke trulpy to serue, where god  
hath appoynted theym so to doo.  
For as the incommodyties, that

## A preface

treason byngeth into a common welthe, be excedynge many, and are ofte tymes the vtter vndoyng of ryche and welthy realmes, so, that kyngdome must nedes prosper and flourishe, where all men stryue, who may best do his dutie, best serue his countrey in that god and his souerayne lord hath callyd hym vnto. We haue hadde ofte experience, howe euylle they spede, what infamye commeth to them, what ende they make, whiche at any tyme attempte treason against their soueraigne lord and kyng. These, whiche of late, lost their honour, landes, and lyues, are not the fyrste, that haue bene moued with to many benefites, to become traytours, no noz yet the fyrst that came to shamfull death, for soo foule an enterpryse. They haue

to the readers.

haue companions, which though they be not able to goo cheeke by cheeke with them, yet they comme nat farre behynde.

**P**erennius, a man that had receiued wonderful many benefites of Commodus the emperor, where as he sawe, but oone aboue hym, thynkyng that he myght by treason, brynge hym downe, and sette vp hym selfe, trayterously conspired the deathe of Commodus, his lord and maker.

**P**lautianus an nother, of all men mooste bounde to Seuerus the emperor, soughte also to dystrope hym, not that euer he hadde receyued any iniurie or displeasure at his handes, but that the blynd desyre he hadde to the Emperre, wrought moche moze in him, than coulde al the emperours benefites.



## A preface

**C**Seianus as moche bounde,  
as any of thother two, euen vpon  
lyke cause, thought to haue slayn  
Tiberius themperour, his lorde  
and mayster. But they came euen  
to suche ende, as dydde the Mar-  
ques, the lorde Montacute, and  
suche other, as by their exaumples  
teache all men, that be nat yet we-  
rye of their lyues and honestie, to  
be ware of treason. Certaynely  
who so wayeth, how hard a thing  
it is, to enter with any manne in  
treason, howe full of ieoperdies,  
howe fewe there be, that a manne  
maye truste, howe soone menne  
maye be deceyued, takynge some  
to beate them moch greater loue,  
than they do, howe no experience  
can soo vtter one man his hart to  
an nather, that in suche a case, he  
may leaue lyfe in his handes, he  
woll,



to the readers.

well. I suppose, moche wonder  
to see any man, thoughe the fyne  
foz it, were but the losse of goodis,  
so inadde to venture vppon trea-  
son. Many chaunces make trea-  
son, whan it is kepte most secrete,  
to appere. An harte, that styлле fe-  
leth the stinge of treason, must ne-  
des at one tyme oꝝ an other, make  
the tonge and countenance part-  
takers of his grefe.

¶ Lucilla, syster to Commodus  
the Emperoure, hadde appoyne-  
ted oone Quintianus to slee her  
brother. This traytour waited foꝝ  
the Emperour at the entrynge in  
to the Amphitheatre, and whenne  
he sawe Comodus all moste come  
to the place, where he intended to  
haue slayne hym, his hande, his  
tongue, his gesture, his counte-  
naunce, coulde suffre his harte to

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be no lenger hyd. No, he hauinge  
his dagger redy naked, cryed out,  
befoze the Emperour camme vn-  
der the strooke, This the Senate sendeth the. Vppon whiche wordes, he  
was taken, and Commodus no-  
thyng hurt.

¶ Likewyse, Marcus Antonius  
of Volterra, was set to kyll Lau-  
rence Medices, and had so done,  
but that he cried befoze, o traitour,  
which voyce saued Laurence, and  
disclosed as many as were of that  
conspiracie.

¶ The same moornyng, that  
Brutus, and the reste of his fe-  
lowes, hadde determyned to flee  
Julius Cesar, it so chaunced, that  
Cesar commened a greatte space  
with Gneius Popilius, oone of  
those that had conspired his deth.

Brutus

to the readers.

Brutus and many mo of his companions were bye, and were caste into suche a feare, that they wylte neyther what to doo, ne what to thynke. They all were a frayde, lest Popilius had vttered the treason vnto Cesar, and wolde euen there haue set vpon hym, sauinge that they perceyued Cesar his countenance nothyng moued, ne his colour any thyng altered. And yet if Cesar had redde the letter, that was deliuered hym, not halfe an houre befoze his deathe, he hadde knowne his enemyes counsel, and myght haue broughte them all to theyr confusion.

**T**he daye befoze, that Se-  
uinus thoughte to haue slayne  
Nero, he put an olde rustie dag-  
gar, that hadde layne longe by  
a v hym,



## A preface

hym, to gryndynge. He made his testamente, he made all his bonde men free, he gaue euery one of the a certayne somme of monere, he caused rollers to be made, to wrap woundes in, by which tokens Michichius his seruauit, gathered, he wente about some naughty purpose, and so accused hym vnto the emperoure. Sceuinus streghte confessed that his intente was to haue slayne Nero.

**T**his I bypnge in, not so moch to shewe that treason woll out, as to make men see, howe god plucketh wyl and prydency from malycious traytours. He hath done so, where treason was intended against Nero, one of the worst prynces, that euer the worlde had, and crowe traytours, he woll suffre  
Henry



to the readers.

Henry the eyght, his chosen king,  
a pynce that chye felye aboue all  
thinges, hath soughte and seketh,  
to sette forth his glozie, to restore  
his holy worde, to put downe hy-  
pocrysie, to banishe idolatry, & fi-  
nally to byng this ones to passe,  
that his people, may be as they are  
called, that is trewe chrystians.  
Rede this lyttell inuective that fo-  
loweth, I truste by thynges past,  
ye shall perceyue it, very vnlyke,  
that any traytoure here after maye  
or can hurte his highnes. Ye shall  
see who is his graces protectour,  
from what daungers, he hath pre-  
serued hym, and therby gather an  
assured affyaunce, that traytours  
can but worke their owne confu-  
sion, when so euer they seke to do  
his highnes any displeasure. God  
hyther-

**A p̄face**  
**hitherto hath wonderfully troden**  
**downe his graces enemyes, styll**  
**shewynge hym selfe to be of**  
**his syde, if he be so styll,**  
**as our trust is, he wol**  
**be euer, be tray-**  
**tour who woll,**  
**he knoweth**  
**his ende.**





ALL BE IT I ac-  
knowledge my self  
neyther so able as  
I am wyllynge,  
neyther soo meete  
as I am redy, to  
wryte in suche a matter, as I now  
haue taken vppon me, yet tru-  
stynge where my wylle is to doo  
welle, that thoughe I faylle of  
thanke, I shall nat mysse of par-  
don, I can nat but admonysh the all  
my countrey men, in so plentifull  
an occasion, that as the benefites  
of god be great, straunge, and al-  
moste euery day caste vpon vs, oz  
ere we can loke for them, euen so  
we woll with thankfull hart shew  
our selues, to se and fele his godly  
goodnes. And where as suche his  
fatherly loue is moche aboue our  
desertes, that yet we agnise it, and

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as moche as in vs lyeth, endeuour  
 our selves abundantly to thanke  
 hym for it. God is neuer werpe of  
 doyng good to man, but whan  
 eyther he woll not se it, oz els seing  
 it, refuseth to thanke hym accor-  
 dyngly. Can he aske lesse for soo  
 many his benefittes, than a fewe  
 bareyn thanks, which do plesure  
 onely to hym for this cause, that  
 he therby is made redy, and moch  
 prouoked, to laade vs with some  
 newe kyndnesse, with some newe  
 benefittes, with somme newe his  
 gyftes. He ofte layeth sooze to his  
 chosen and elect people forgetful-  
 nes of his benefitis toward them,  
 commaundynge in sondyr places,  
 Moses, Josue, Elaias, Hieremi-  
 as, Ezechiell, with the reste of the  
 prophetes, to reherse his goodnes  
 shewed to them, and their unkind-  
 nesse



# AYENST TRESON.

nes vttered vnto hym, thynkyng  
as I take it, that nothyng coude  
sooner byng them to loue hym,  
than thofte remembraunce of his  
benefittes, nothyng moze allure  
them to repentance and chaunge  
of lyfe, than the iuste reproche of  
their vnthankefull harte in suche  
a thronge of his giftes. I purpose  
nat to stande longe in olde places  
of scripture, and yet I canne nat  
without some hurte of my matter  
let all examples alone. wherfore  
I wyll vse a few in place of many.  
Moses callyd all Israell to hym,  
and sayde in this wise to them: Ye  
haue sene, what god dydde vnto  
Pharao for youre sake: what he  
dyd to Pharao his hooſte, and all  
the reſte of his ſeruantes, ye haue  
ſene many myracles, many ſtrāge  
wonders, and yet god hath not gi-

Deut. 29.

# AN INVECTIVE

uen you hartes to feele his goodnes, eyes to see his tender loue ouer you, ne eares to here of any of bothe. I haue led you forty yeres in the wyldernesse, and yet youre clothes are not woꝛne : Ye hadde neither bꝛeadde ne dꝛinke, and yet to thintent ye shoulde remember god, to be your loꝛde, in lackynge bothe, you were peyned neyther with hunger ne thꝛste. Sehon, kynge of Hesbon, and Og kynge of Basan, came with mighty power agaynste you. They ar slain, and you the loꝛdes of their landes and possessions. &c.

God also doth expostulate with the people of Israell by his messenger Hieremias sayenge: what vnfaithfulnesse founde your forefathers in me, that they departing from my lawes and loue, folowe  
lyght-

# AYENST TREASON

lightnes & vanite: They haue not  
 ones sithēs their depture thought  
 in their hartes, where haue we left  
 the loꝝde: the loꝝde that bꝛoughte  
 vs out of the lande of Aegypt, the  
 loꝝde that ledde vs thꝛoughe the  
 wyldernes, thꝛough the deserte, a  
 rough, drye, and deadely lande, a  
 lande that no man had passed be-  
 fore, and where no manne hadde  
 dwelt. I bꝛought you into a land,  
 passynge full of pleasure, adour-  
 ned with gay and gorgious buil-  
 dynges, you enioyeng the fruites  
 and commodities thereof, wente  
 and despyled my land, and bꝛought  
 myne heritage to abhominacion.  
 The pꝛistes them selves (they were  
 euen than, as manye of oures be  
 nowe) sayd not ones, where is the  
 loꝝd. The shepardes offed ageinst  
 me, the pꝛophetes do seruice vnto



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Baall, and folowe fuche thynges  
as can do them no seruite. Elaias  
in many places doth also comme-  
morate god his benefites towarde  
the chyloern of Israell. God doth  
shewe hym selfe very gladde, and  
wonderfulle desyrours, to employe  
his benefites vpon them that seke  
to giue him thanks for so doing:  
and can scarce be brought to leaue  
fuche as he hath ones taken to his  
fauour. For though their synnes  
be great, and their offences many,  
yet as longe as he may beare with  
them, he stycketh not to forgiue, so  
they be not dangerous and coy of  
their thanks. Dauid lacked no  
synnes, as al mē know that traueil  
in scripture, he lacked none: & yet  
he had euer one þ̄ forgaue him all.  
And not only forgaue him all, but  
styl laded him with new benefitis.

**Dauid**



# AYENST TREASON

Dauid forgetteth not this spngular goodnes of god towarde him, he sufferethe not Goddis loue to make any ende with him, he styлле increaseth his fauour, not so moch by any merites, as by prailing the vnderferued loue of god. Loue not solde vnto him for woꝝkes, but giuen hym, that he thereby myghte woꝝke. His psalmes well testifye, that he dothe acknowledge, what god dyd for hym. He syngeth ofte thākful dities vnto god, as ainōg many other, thus in the seconde of the kinges, The Lord is my rock, my castelle, my delyuerer. God is my strengthe, and in hym wolle I trust: God is my sheld, my fortres, my refuge. O my keper, kepe thou me frome wꝝonge, I wylle praise the, & call vpon the O lord, and so shal I be kept from myn ennies.

Cap. 22.

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Who so listeth to reade all that followeth, may whan he wyl, I haue shewed hym the chapter. I must nowe folow p̄sent occasion, and talke a whyle with my countreie. **E**nglande, haste thou no cause to folow Dauid, to make himnes and dities of thankes vnto god: Whan wilt thou perceiue goddis loue towarde the, if thou yet perceue it not? Whan wolte thou gyue hym, or to vse a moze apter terme, whan wylte thou pay hym thankes, yf thou nowe denye thy selfe endetted to hym? Thou must confesse dette, thou canste nat denye it, without thy greatte shame. There be to manye wytnesses for thy nay, to take any place: All nations wonder at thy felicitie. All men knowe what ieoperdies thou haste escaped, howe nygh sorowes bynke

# AYENST TREASON

brynke thou hast ben bꝛought, and  
 straight howe sone thou haste ben  
 made gladde. I wylle not calle to  
 remembꝛauce thynges past ma-  
 ny yeres syns, marke but the pꝛo-  
 cedinges of god with the and thin  
 these foure oꝛ fyue yeres . Waye  
 well the accidentes, the chaunces,  
 the pꝛogresse, and thende of thyn-  
 ges, that haue fortunēd, and than  
 Englande see, whether thou haue  
 not mo causes to thynke, that god  
 tendereth the helthe, welthe, and  
 honoure of thy gouernoure, and  
 oure dere and dꝛedde soueraygne  
 loꝛde: than euer Israell hadde to  
 thynke so by kynge Dauid, oꝛ any  
 other. He must be well sene in fea-  
 tes of armes, that shall fynde a  
 place open, to wound hym, whom  
 god is buckeler vnto . God wolle  
 not suffre his pourposes, to be al-

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tered.



# AN INVECTIVE

tered. Man maye seke to destroye  
 that god wolle haue saued. but he  
 shall doo as moche, as they that  
 seke to make stronge rockes falle,  
 with a knocke of theyr hedes. For  
 as these labour foolyschely, and do  
 but breake their owne braynes, so  
 do they that thynke to pull downe  
 a pryncce, whom god hath chosen  
 to reygne ouer his people, bothe  
 declare their folye, and alsoo the  
 goodnesse of god, in preseruyng  
 whome he loueth. There is none,  
 that trewely serueth god, that can  
 say, he hath bene in distresse, and  
 nat founde succour at his hande,  
 and yet compare them all with  
 our mooste fortunate pryncce, they  
 haue all founde him no moze pro-  
 pence and redy to helpe them: then  
 he hath ben to helpe his hyghnes.  
 God lefte not his scruaunt Elias  
 fleinge



# AYENST TREASON

feinge the wrothe and dysplea-  
 sure of Jezabell, no he being with-  
 out hope of lyfe, and moche despy-  
 ryng to dye, he sent hym an aun-  
 gell to comforte hym, and foode to  
 refreche hym self withall, not con-  
 tent with that, but spake to hym,  
 hym selfe, as ye may rede, if ye de-  
 syre to knowe, what god sayde to  
 hym. Danyelle was caste into a  
 denne of lyons, God sent his an-  
 gelle to stoppe the lyons mouthes,  
 and so Daniell was hurte in noo  
 parte of his bodye. God sente his  
 aungell to good Gedeon, whanne  
 the Madianites had almost ouer-  
 throwen the chylderne of Israell.  
 He talketh longe with Gedeon, a-  
 bydyng his sacrifice with many  
 his tentations. Rede the place, ye  
 shall perceyue, howe god louethe,  
 where he lyketh. Josue also sawe  
 a man

Daniel. 6

Judic. 6.

Josue. 5.

# AN INVECTIVE

udith. 13.

a man standing anenst hym, with  
a sword redy drawen in his hand,  
vnto whom he went and sayd, Art  
thou our frende, oꝛ dost thou take  
the parte of our aduersaries? An-  
swere was made: I am the chiefe  
of the lordes bande. Judith also  
had an aungell to her companion  
and guyde, whan she went to flee  
Holofernes. I coulde byynge in  
many mo examples, if my pour-  
pose were to enlarge my mattier  
that waye. Als howe god sent his  
aungell to conducte the hooſte of  
the Iſraelites, whan they paſſed  
the ſees, and alſo howe he ſent his  
angell into the fornace, where the  
thre chylderne lay in fyer, and felt  
no heate. I coulde ſhewe in what  
battailes god hath made his an-  
gels ſouldiours, but that is nat  
myne intente. I muſt make com-  
pariſons

# AYENST TRESON.

parpions, and yet I truste they  
 shal nat be odious. Rede all scrip-  
 ture, and ye shall fynde no person,  
 that god p̄serued moze tenderly,  
 than he dyd his chosen and electe  
 kynge Dauid. For he beinge as  
 yet no kynge, but rather a poore  
 subiecte of a myghty kynge, was  
 in many places persecuted of him  
 and his host, and yet the goodnes  
 of god was suche towarde hym,  
 that he escaped all the snares that  
 longe set malice had layd for him.  
 A puyssant p̄ince despyed a poore  
 mannes deathe, it wolde not be.  
 Myghty Saule misse of his pur-  
 pose ageynste sely Dauid, & could  
 not hurte his lytell fynger. Some  
 percase woll thynke, here to take  
 holde of me, and say, if god could  
 p̄serue a subiect ageinst a p̄ice,  
 it is no meruayle, yf he p̄serue a  
 p̄ince



# AN INVECTIVE

prynce ayenst a fewe his vnnaturall  
 subiectes, a realme ayensie a  
 fewe traytours. I muste saye as  
 they do, it is noo great meruayle,  
 that god so dothe, and yet I saye,  
 as I sayde fyyste, our soueraigne  
 lozde kynge Henry the eyght, hath  
 moche more cause, to gyue God  
 thanks, than euer had kynge Da-  
 uid, oz Dauid not yet a kynge. For  
 as he knewe, that kynge Saule  
 sought his distruction, and ther-  
 by might do what laye in hym, to  
 escape his hande, and also by ofte  
 intercession, obteyn helpe and suc-  
 cour of god, so the kynges hygh-  
 nes of late stode in case farre vn-  
 lyke, and in moche more presente  
 daunger than he dyd. His hygh-  
 nes was in great peryll, and nei-  
 ther sawe it, ne coulde mystruste a-  
 ny suche thynge. For if nature, if  
 bloud,

## A YENST TRESON.

bloode, if moſte ample benefites,  
coude haue wrought in ſome, as  
they do in all naturall and honeſt  
hartes, whome myght his grace  
haue taken for his moze truſty ſer-  
uauntes, for his trewer ſubiectes,  
than Henry Corteney, late Mar-  
ques of Exeter, thā Henry Pole,  
late lord Montacute, than Ed-  
warde Reuyl, late of his graces  
priue chamber: I wylle talke  
with the reſte, whan I ſhall come  
to the place, whiche I reſerue for  
them: What ſubiectes were moze  
bound to their ſoueraigne lord:  
I ſay moche moze, what men were  
moze enderted to man, than were  
all theſe thre to his highnes: Who  
in moze daunger than his grace,  
whiche neyther coude myſtruſte  
them, ne yet without his great pe-  
ryll truſte them: God prompſynge  
ayde

# A N I N V E C T I V E

ayde to them that call vpon hym.  
 seldome suffereth innocentes, as  
 Job sayth, to peryshe. Wherefore  
 Dauid, haupnge cause to calle for  
 helpe, and God by his promyse  
 bound to succour hym, coude not  
 but fynde god good to hym. But  
 our moſte fortunate kynge, was  
 in moſte daunger, and in no feare  
 ne ſuſpition of leſte. Howe coude  
 his grace ſuſpecte them, whom of  
 all men he knewe hadde greateſt  
 cauſes to loue hym, to deſyre his  
 hygheneſſe proſperytie and longe  
 reygne: His grace dydde not vſe  
 them as men, whome he myſtruſt-  
 ed, no he vſed moze familiarneſſe  
 with ſeue of his ſubiectes, than  
 he dydde with the Marques, and  
 ſy Edward Reuyl. Wherefore  
 as his grace coude not aye helpe  
 ayeenſte them, whom he toke to be  
 the



# AYENST TRESON.

the rediest of all menne to spende  
theyr bloud, if nede shuld require  
them so to do: Euen so, god seinge  
what was in hande, thoughte it  
hyghe tyme suche ranke and ripe  
traytours to be reped by. He saw,  
the lesse his highnesse mistrusted,  
the moze peryll his graces person  
stode in, the farder they were from  
suspition, the nygher they were to  
worke mischef. Our lord be than-  
ked, they haue in one houre rydde  
this realme of manye daungers,  
taking their leaue of life, with su-  
che shame, as it becōmeth al trai-  
ters to do, & as for the mooste parte  
god be thanked, they are all wont  
to do. If lawes were gone, or of  
no strength at all, wolde not men  
onely moued by the heynousnesse  
of treason, thynke all deathes to  
fewe for these abomynable trai-

B

tours

# AN INVECTIVE

tours, all tourmentes, all peyne,  
all vilany to lytell for them? I am  
ashamed, that euer it shulde come  
into wrytyng, that there haue ben  
among men, some, that receiuyng  
so hyghe fauour, and so great be-  
nefytes, soughte to make hym a-  
way, of whom they receiued them,  
moze ashamed, that suche exam-  
ples shoulde be founde amonge  
christian men, mozte of all, that it  
happeneth so oft here in our coun-  
treie. The cruile lawe, is moche  
to be commended, that the master  
maye calle hym ayene to bondage  
& seruitude, whome he hath made  
free, if at any tyme after his fre-  
dome, he shewe him selfe vnkyn-  
d. The Macedones and Atheniens  
also, had an action, a comune plee  
in the lawe, ayenste suche as were  
but in trifles blotted with vnkyn-  
nes,

# AYENST TRESON.

nes, as ayenste men, that in dede  
are enmies to al them, which haue  
nede of other mennes helpe. One  
vnynde persone, is oftentymes  
the cause, that men haue no wylle  
to do good, where they may feare  
the lyke. And if it be trewe, that  
Gratitude, whiche is a perpetuall  
memoꝛye of benefyttes receyued,  
and alsoo a desyre to recompense  
them, be as a mother of many ver-  
tues, Forasmuche as there com-  
meth from her, loue and feare of  
god, loue and feare of our prince,  
loue towarde our countreie, loue  
towarde our parentes, frendshyp  
betwene man and man, venerati-  
on of those that bynge vs vp, and  
do eyther nourishe our bodies, oz  
instructe oure myndes, we muste  
nedes gather it to be true, that Ci-  
cero wyrtethe to his frende Atti-



# AN INVECTIVE

**C**us, *Ingratis vitia inesse omnia*, that is,  
All vices to be in them, that are  
vnrkynde. This vice is moch bet-  
ter named in our tounge, than it  
is, as me thynketh in any other.

Vnrkyndnesse, is a fytte name for  
so vnnaturall a vice: they that fal  
into it, go from the kynde of men,  
they lose that state and name, that  
nature put them in, and are tour-  
ned into cruell & vnnaturall bea-  
stes. Nowe if vnrkyndnes be such  
a vice, in what hatred of all men,  
oughte traytours to be, and tray-  
tours to theyr pynce, and suche  
their pynce, of whom they had re-  
ceyued so innumerable benefites,  
and whiche, soo many wayes had  
declared his syngular fauour and  
loue towarde them?

**F**or to come at the laste, to the  
archetraytour, and to speake some  
what

AYENST TREASON,

What of hym, whom god hateth,  
nature refuseth, all menne detest,  
yea, and all beastes to, wolde ab-  
horre, if they coulde perceiue, how  
moche viler he is, than is euen the  
worste of them. What man wolde  
euer haue thought, that Reynolde  
Dole coulde haue ben by any gif-  
tes, by any promotion, by anye  
meanes in this worlde, broughte  
from the loue, whiche for so many  
the kynges high benefittes, of all  
men, he ought his grace the most:  
Who wol yet beleue, that knowith  
it not to be trewe, that a manne so  
bounde to loue, can hate, so bound  
to serue, can brede traitours, styre  
sedytion, intende his deathe, for  
whome he ought with all harte to  
haue shedde his beste bloud, reke-  
nyng the losse of his owne lyfe  
well spent, so that his highnesse  
B iii might

# AN INVECTIVE

might therby be p̄serued, I woll  
not say from deth, but from peryll  
and daunger. Howe many fathers  
haue bene more tender ouer their  
sonnes, than hath his grace bene  
in byngynge vppe the, thou false  
Hole, thou Shamefull and Shame-  
les traytour, from thy chyldehode,  
euen tyll within these two yeres :  
What letters wrote his hyghnes  
in thy fauoure to the Venetians,  
at thy fyrste goinge into Italye :  
What credyte, what estymation,  
couldst thou haue ben in there, if  
thou haddest come alone without  
his graces commendation : What  
was in the, at thy fyrste going thi-  
ther, besyde thy familye, worthe  
any great estimatiō : Thou migh-  
test haue come with thy byrthe and  
familye, & haue founde fewe there  
that wolde haue esteemed the for  
them



AYENST TREASON,

them, sauinge for his graces sake.  
His graces fauour, whom at that  
tyme the byshop of Rome and his  
adherentes, honoured aboue all  
pyncis in Chyftendome, wonne  
the thy frendes there, if they maye  
be called thy frendes, whom thou  
so takest to be, not knowynge who  
be thy frendes, and who thy foes,  
beinge thy selfe of all men mooste  
ennemye to thy selfe. Thou suf-  
fredst thy self to be called the king  
of Englandes nephewe, this title  
beinge fals, wroughte moche, and  
made manye in loue with the for  
thy nobylities sake. And yet thou  
gottest not so many that waye, as  
thou dyddest by treason, it pleased  
the kynge of his goodnes to gyue  
the, besyde thyne owne reuenues,  
perely an hundreth pounce out of  
his cofers. It is a wonderfulle  
B iiii thyng

# AN INVECTIVE

thyngge, to see the diuersitie of nature, howe grate and kynde some be, and howe vnnaturall and vnkynnd some other be. Many thinke them selfe to owe lyfe, and all the reste, to hym that doth but a mean good tourne for their frende, and canst nat thou, receiuyng so many, so great benefites, thy family, thy mother, thy brethren, so many wayes bounde to his hyghenesse, auoyde treason? Thou hast redde manye notable hystories, that might haue kepte thy cankred nature, at the leste frome treason, yf they coude a wrought no farther in the. Howe many slaues doo we rede of, that haue lyued with their maisters in great seruitude & miserie, whyche yet soo loued their maisters, that they chose eyther to dye for them, or els to dye with them.

# AYENST TREASON.

theym.

**P**hilotimus a seruaunt and a  
 slaue, a lyttelle before his mayster  
 dyed, was made heyre of all that  
 he left. Marke his true stomake,  
 thou muste nedes condemne thyn  
 vnfaythfull false and trayterous  
 harte. Whan the deed corps was  
 caste into the fyre, he remembryng  
 what a trewe seruaunt oweth to a  
 good mayster, forgate, not onely  
 the goodes that were bequeathed  
 hym, but also contempnyng his  
 owne lyfe, lept into the fyre, thyn-  
 kyng trewe seruyce not to ende  
 where lyfe remaineth. Here as I  
 doo not lyke this Philotimus to  
 hote loue, or to save as I oughte,  
 his rashe deathe, so I doubte nat,  
 but there be in Englande manye  
 seruantes, that wolde a thousand  
 tymes hysarde theyr lyfe, rather  
 B v than



than they; maister shuld be in any  
leoperdy of his.

**M**arcus Antonius beyng o-  
uercome of Augustus the empe-  
rour, delyuered vnto Cros his  
seruaunte a swerde, requyringe  
to be rydde, ere his enmyes shulde  
take hym. Cros toke the swerde,  
and quickly turnyng it, thoughte  
it lesse shame, yea, lesse hurte, to  
kyl hym selfe, then to kyl his may-  
ster. I coulde tarpe and fyl myne  
oration with suche examples, but  
neyther to the, Dole, it nedeth, no;  
to the suche a traytour, it boteth:  
thou hast redde them as wel as I,  
yea thou knowest, that very dog-  
ges, vnto whome they; mayster  
could neuer giue moze then meate  
and drynke, haue oft died for their  
maister, oft slayne them that slewe  
hym. I wyll bynge in an exam-  
ple

# AYENST TREASON.

ple oꝝ two, not that I thynke they  
 can do the any good, but that they  
 may sette out thyne abhomyable  
 vnkynndenes, to thy shame & con-  
 fusyō. It is notable, that authoꝝ  
 wyte of kynge Lisymachus his  
 dogge, whiche neuer left his loꝝde  
 and mayster, but was in all hun-  
 tynges, in all warres, in all ieo-  
 perdies at hand with hym. At the  
 last whan he saw his master deed,  
 and cast into the fyꝛe, as the maner  
 of buriall was than, the dogge a  
 great whyle mournfully yowling  
 and lamentynge the deathe of his  
 mayster, caste hym selfe euen into  
 the fyꝛe also, and there died by his  
 mayster. Pliny writeth, that Hie-  
 ro kynge of the Syracusans, had  
 a dogge, which did euen the same.  
 It is moze notable, that wyters  
 leaue in memoꝛie of a Romaynes  
 dogge,

## AN INVECTIVE

dogge, whiche Romayne was put  
 to deathe whan Titus Fabinus &  
 his famlye were slayne. This  
 dogge wolde away from his mai-  
 ster, for no strypes, for noo whyp-  
 pyng, but laye by the deed body,  
 and styl howled wonderful mour-  
 nyngely, many of the Romaynes  
 standyng about, & moche meruai-  
 lyng at the true faith & harte, that  
 that sorre wourme bare vnto his  
 mayster. At the laste, whan they  
 thought the dogge hungry, one of  
 the standers by, gaue hym meate,  
 whiche he strayghte caryed to his  
 maisters mouth, and left it there.  
 Shortly after the body being hur-  
 led into the Ryuer of Tyber, the  
 dogge lept in after, and gate hold  
 of his mayster, keppynge hym a-  
 boue water as longe as he coulde.  
 If the lawes hadde prouyded no  
peyn



# AYENST TREASON.

peyne for treason: were not these  
 examples inough, to make menne  
 teare suche traytors, as thou arte  
 with theyr teethe? If men wolde  
 spare the, wolde not dogges pur-  
 sewe a beaste thus ouerwhelmed  
 with all kynde of treason? A beaste  
 soo fals to his soueraygne lord,  
 and suche his souerayn lord: How  
 be it, if thou be, as I surely thinke  
 thou arte, he is moche more thy  
 frende, that wisheth the deed than  
 alyue. Treason can neuer lye a-  
 lone in a traytors harte, it hathe  
 suche a rablement with it, that  
 deathe is pleasure, if it be compa-  
 red with the gripes, the woundes,  
 the tossyng and turmoylynge, the  
 heauyng and shouyng, that trai-  
 tors fele in their stomackes. As  
 god helpe me, I can not thynke,  
 but god euen of very purpose re-  
 serueth

## AN INVECTIVE

serueth the alyue, oonely bycause  
thy lyfe hath many mo tourmen-  
tes, moche moze shame in it, than  
any cruelle deathe can haue. God  
by thy lyfe declareth what rest, thy  
trayterous soule shall haue, after  
the eternall shame of this worlde.  
For he that hath to dwelle where  
thou art sure to be, excepte thou a-  
mende, muste be exercysed with  
such panges as thou art: and euer  
in his lyfe lerne what helle hath,  
what intertaynemente they haue  
that take vp their lodgynge there.  
What greater toymente canne be  
wysshed vnto the, thā al the worlde  
to knowe, that thou by these ab-  
homyable treasons, hast caste a-  
way thy familie, whych myghte  
haue continued in honour, distey-  
ned thy bloud, whiche befoze was  
myngled with a kynges, and now  
is

AYENST TREASON.

is farre vnder a colpers : What  
greater shame canne come to the,  
than to be the dishonour of all thy  
kynne, a comforte to all thyn ene-  
mies, a deathe to all thy frendes :  
All men that loue trouthe, allegi-  
aunce, and honestie, muste nedes  
be thynne ennemies, all men muste  
hate the, yea, thy mother her selfe,  
shall thynke her selfe worthy deth,  
if she hate not the aboue all crea-  
tures. All they, whom frendshyp  
and affinitie hadde in tyme paste  
knitte vnto the, wythe for no trai-  
tours deathe so moche as they doo  
for thynne. O Pole, o hurle poole,  
full of popson, that woldest haue  
drowned thy countrey in bloudde,  
thou thoughtest to haue ouerflo-  
wed thy Dynce and soueraygne  
lorde, thou thoughteste with thy  
teaiterous streames to haue ouer  
runne



# AN INVECTIVE

rounne all to gether. But god be  
 thanked, thou arte now a Hole  
 of lytell water, and that at a won-  
 derfull lowe ebbe. Can I wyshe  
 the any moze hurt, than that thou  
 mayste lyue longe in suche shame,  
 in suche infainye, as I thynke ne-  
 uer traitour was in? I thinke as  
 obstinate a wretche as thou arte, if  
 the falle of thy familie nothynge  
 moue the, that yet the voyce of  
 thy countrey, whiche sommetyme  
 wyseth the dead in thy fyrst clou-  
 tes, sometyme hanged, sometyme  
 in hell, with thy great maister, the  
 dyuelles bycar aboute thy necke,  
 were inoughe to make the chose a  
 tree, and there to doo as Judas,  
 the capitayn of traytours, whom  
 thou trayterously folowest, dyd.  
 Hast not thou moch greater cause  
 to say, as Job dyd, than euer had  
 Job?

A YE N S T T R E S O N .

Job: who euer myght better say,  
 than thou: who oughte sooner to  
 crie thā thou: Cursed be that day  
 that I was borne in, let that day  
 perish, & the night also, in y<sup>e</sup> which  
 it was said, there is a knaue child  
 cōceiued. let that day be turned in  
 to darknes, let god neuer regarde  
 it, let neuer light shine vpon it: but  
 euē to the worldes ende be it coue-  
 red with eternall darkenes. Lette  
 the dymme cloude fall vpon it, let  
 it be lapped in with sorowe, let the  
 darke storm ouercome that night,  
 let not the daye that I was borne  
 in, be rekened amonge the dayes  
 of the yere, noꝛ counted in the mo-  
 nethes. Let them that dispice that  
 night, and curse the day, curse al-  
 so the morninge, that folowed my  
 byrthe, let it loke foꝛ lyght and see  
 none, bycause it shyt not vppe the  
 wombe

# AN INVECTIVE

wombe that bare me. Alas whye  
died I not euen in my birth? why  
dydde not I perishe as sone as I  
came out of my mothers wombe?  
why set they me vpon their knees,  
that nowe do bynge them all ey-  
ther to deathe, or shame, felowe to  
any deathe? why gaue they me  
sucke with theyr brestes, that now  
haue left no bloude ne life in their  
bodies? wherfore is lighte gyuen  
to hym, that is in miserie, and lyfe  
to them that haue heuy hartis, life  
to them that longe for deathe, and  
serche for it more than euer they  
dyd for any treasure? Thou maist  
o wycked traytour say, what thou  
lyste, but thou canste thynke lyttel  
better of thy selfe, thanne all thy  
countrey thinkith. This I know,  
thou hast causes mo than a thou-  
sande to saye all this and more to.  
The



## A YENST TRESON.

The bylshop of Rome & his godly sowers of tresson, thought they had spun a wonderful fine threde, and weaved a gay pece of worke, whan they gate this Reynarde to play the traytour in a Cardinals apparell, thinkinge, ye and knowynge by theyr longe experience, no garmente so fitte for oone, that wolde take suche an enterpryse vpon him. This is a weede, that sel-dome growethe, where any good corne is, but it hath the ouerhand and dystroyeth it gayly. He was made, ye marie was he, a greattes legate, sent with moche authory- tie, but he retourned as wyse as they that thought he coulde haue wroughte myracles. The sworde was set to the king of Scottis before, we being than encōbred with sedition and rebellyon at hoom.

## AN INVECTIVE

this gay legate rydeth after, to se  
 whether he were able to make the  
 kynge of Scottes, to pulle it oute  
 of the sheath, and vse it according  
 to his intente, that gaue hym the  
 gyft. was there euer beast, so ma-  
 liciousely sette to vndo his coun-  
 trey, for the whiche many meene  
 haue gladly dyed: or euer any sto-  
 nye hart, that so enuironned with  
 a kynges benefites, wold let none  
 of theym enter into it: soo blynde,  
 that in suche a nomber coulde see  
 none: so vngate, that seinge soo  
 manye, wolde be moued by none  
 of theym: what can thyne enne-  
 mies, whiche are not onely all en-  
 glisshemen, but as many as euer  
 knewe whatte honestie meaneth,  
 what can they al wyshe the woys,  
 then that thou mayste neuer dye,  
 and euer fele that, that traytours  
of

# A YENST TREASON

of thy sozte are sure to feelee: But percase, as all our countrey men do deteste and abhoze this pestilent Cardinal, as the vnnaturallest beaste, that euer pzynce bestowed benefyte on: so, fewe oꝛ none do knowe, howe moche the marquise of Exetter, and the lord Montacute, this traytours brother, were bounde to the kynges highnesse.

**C**fyrst the marquise of Exetters father, by kyng Henry the. vii. most noble father to our inooste dꝛadde soueraygne lord, that nowe reigneth, was foꝛ certayne treasons committed to prison, where he lay in ieoperdie of losse of landes and lyfe, vntyll the deathe of the sayd kyng. And not withstandynge there were gret and weighty matters layde apenst hym, yet our so-



# AN INVECTIVE

ueraygne lord, that nowe is, dyd  
 not onely pardon hym of his lyfe,  
 and restore him to his landes and  
 honoure, but toke this his sonne  
 into his priuie chaumber, vsynge  
 hym there, moche more lyke a com-  
 panion, than a seruaunt, alwayes  
 encreasynge his landes and reue-  
 nues, after suche sorte, that yf he  
 hadde nat bene to vnnaturalle, he  
 coulde neuer haue loued his own  
 lyfe halfe so moch, as the kynges  
 welth & honour. A cruel chaunge,  
 for most loue, to recder greatest ha-  
 tred. O fondnes, who mighte not  
 haue ben contente to serue suche a  
 mayster, to be subiecte to suche a  
 prince, yea, what mā being thone,  
 and not thother, being a subiect, &  
 not a prince, wolde not rather de-  
 syre to do his duetie to so noble, so  
 gentyl, so high a prince, so louyng  
 a mai-

AYENST TREASON,

a mapster, than for to take frome  
hym his maiestie, yea, though he  
were sure to bypunge his traiterous  
purpose to effect: But what thing  
doth not blynde ambitio attempt?  
His mouthe was euer ful of these  
pratye sayenges, I truste to see a  
chaunge of this worlde, knaues  
rule about the kynge: but I trust  
one day to gyue them a buffet. He  
can be no subiecte, that shall buf-  
fet rulers about a kynge, No, he  
thought to be none, whan he com-  
maunded kendalle his manne, to  
make as many men in a redynesse  
as he coulde, whiche myght serue  
within an houres warnynge. He  
thoughte to haue worne the gar-  
lande, whan he tolde his frendes,  
I truste to haue a fayre daye ouer  
these knaues that rule aboute the  
kynge: I trust to se a mery world

one daye. But yet se howe he was  
 Deceiued, god that hath wether at  
 wyll, wolde not so moche as gyue  
 hym a fayre daye to dye in, all his  
 myrthe is ended for this world, all  
 ioye is paste, he is gone, and hath  
 lefte to his sonne and heyre noo-  
 thyng but sorowe, nothyng but  
 myserie, excepte the kynge of his  
 mercye, beare hym more loue than  
 his father dyd. These be the fayre  
 days that god sendeth vnto tray-  
 tours, this is the myrth that they  
 come to: our lord sende all tray-  
 tours the lyke myrthe. Surelve  
 they that be as these were, do but  
 deceyue theym selves, if they loke  
 for any better ende than they had.  
 God punyssheth none so soone as  
 vngrate persons, bicause he wold  
 haue vs not vngrate vnto hym.  
 And yet he hathe euermore gre-  
 uously



# AYENST TREASON

uously punysshed suche as shulde  
 rebell and worke sedytion against  
 their heedes & rulers. Choz, Da-  
 than, and Abiron, maye make all  
 men that canne lerne to aduoyde  
 they? owne hurte by they? neygh-  
 bours, obey, where they ought to  
 obey, serue, where they oughte to  
 serue, and nat to repine, ne to take  
 vpon theym rule, where god hath  
 appoynted them to be ruled. You  
 may rede, howe god scourged these  
 thzee, howe the erthe brake vnder  
 they? fete, and swallowed them vp  
 with they? tabernacles & all they?  
 substance, howe they wente alyue  
 into hell, there testyfyenge, what  
 punyshment god hath prepared  
 for rebelles, for traitours, for men  
 disobedient to they? hedis and ru-  
 lers. What losse our fyyste father  
 Adam by his gay enterpryse, whi-

C b che

# AN INVECTIVE

che thought to haue a fayre daye,  
 a merye tyme: What losse he for  
 ones disobeyinge, for theatynge of  
 an apple: a smalle thyng, but e-  
 uen all mankynd. He was in Pa-  
 radise, a place pleasant, beyonde  
 all pleasures, almoste all howres  
 talkynge with god almyghty, the  
 eatynge of an apple brought him,  
 that he durst not shewe his face.  
 God cryeth to hym: Adam where  
 arte thou: oute of what pleasure  
 haste thou put thy selfe: and into  
 what myserye: I maye saye, O  
 Marques, where art thou: where  
 is the fayre daye thou lookedst for:  
 where is thy garlande: Somme  
 men perchaunce wolle saye, they  
 haue suffered for theyr trespasse,  
 they shulde nowe be at rest. I an-  
 swere, thynges are written, not so  
 moche for malyce to the men, as  
 for

## A Y E N S T   T R E A S O N .

for the hatred that euery man oweth to treason. There is no writer that can set theyr name and fame in worse case than it is. All shame is in them, whom treason hath defyled. The ransome of treason is more thā losse of lyfe and goodes. Mens tonges and penne, what she maye, are bounde to worke ayenste traitours as moch as they may. Traitors ar euen styll to be rated, no lesse than yf they were alpye, and styll in fulle pourpose, to bypnye theyr treasons to passe.

**T** Nowe on the other syde, was the lord Montacute nothyng in the kynges debte: was not also his mothers landes losse, she a poore gentyll woman, dwellynge amonge the systers of the Wyon, he a poore gentyll manne, not ha-  
uynge



# AN INVECTIVE

yuynge a fote of lande toward his  
 lyuynge: Was it nat a thing woꝝ-  
 thy thanks, to comie frome no-  
 thyng to .iii. oz. iiii. thousande  
 marke lande, his mother to haue  
 this foꝝ her lyfe, and he to enherite  
 it after her deceasse: Had not this  
 traytour cause to haue ben a true  
 subiecte to his pꝛynce, a trewe ser-  
 uant to his maister: was he not  
 bound aboue a great sort of men,  
 to loue the kynges welthe and ho-  
 nour, to serue his maiestye with  
 all loyalle harte and obeysaunce.  
 Myghte not this sonde, oz rather  
 detestable traytour, haue talked &  
 dreamed of other thinges, than of  
 the kynges deathe, whyche oure  
 loꝝde kepe of, euen as long as na-  
 ture with his helpe may mainteyn  
 lyfe, and all other that wold other  
 wyse, to folowe Montacute, and  
 his

AYENST TRESON.

his felowes: Myght not he haue  
ben content with this worlde, and  
the state he was now in, leaupng  
his lewde prophecies of the worlde  
to come, of the tyme that shoulde  
make hym & his mery, if he might  
tary it: he myghte, if god had not  
ben as contente to leaue hym, as  
he was despyrefull to flee god, and  
to kepe downe his worde and te-  
stament. For as goddes ioye is to  
be with men, that take ioye of his  
p̄sence, so beinge lefte and forsa-  
ken, though his despye be to do o-  
therwise, he leueth and forsaketh.  
This I dare say, if these men had  
not ben enemies to the gospel, ha-  
ters of goddis worde, they coulde  
neuer haue fallen in to suche an  
abhomynable sorte of treasons.  
Who knoweth not how these, that  
are now deed, howe the Marques  
and

# AN INVECTIVE

and Montacute abhorred not on-  
ly all readyng of scripture, but al-  
so all reders of it. It was a cryme  
iudged great inoughe foꝛ to putte  
any theyꝛ seruauntes oute of ser-  
uylse, yf they were spyed with a  
newe testamente in theyꝛ handes.  
whether Reynolde, that traptour,  
put this in theyꝛ heedes, oꝛ whe-  
ther god thought it best, that they  
had chaplayns accoꝛdyng to their  
hartes, menne despyrefull to kepe  
them styll frome the knowlege of  
theyꝛ duties, from the light of god-  
des worde, whiche they hated a-  
boue all thynge, I woll not dis-  
cusse: the sayinge is, they bothe  
dyd well theyꝛ partes. As foꝛ Rei-  
nolde, I am assured, he ceased not  
to kepe his bꝛetherne in errour,  
which sent his moꝛther word, that  
if he knewe her to be of the same  
opinion



A Y E N S T T R E A S O N .

opinion, that þ king is of, he wold  
treade her vnder his fete, mother  
his, as she was. What beast could  
vse suche langage to his mother,  
excepte he had vtterlye forgotten  
the reuerence, that nature techeth  
all creatures toward their paren-  
tes: what pestilent harte reigneth  
in hym, that hath suche a rancour  
to goddis worde, suche a stomake  
ayenste the trouthe? Thou, thou  
Reynolde art the very pole, from  
whense is poured all this popson.  
Thou haste slaine thy brother, the  
Marques, and thyne other bro-  
ther was at deathes doore. But  
for as moche as it pleased god to  
saue Geffreys lyfe, and to tourne  
the vyolence of the knyfe to his  
saluation, to the safetie of the kin-  
ges highnes, and to the welthe of  
the hole realme, the kynges grace  
taketh

# AN INVECTIVE

takethe it to be goddes pleasure,  
 that Gessfrey yet dye not, and hath  
 pardoned hym all his offences, so  
 that his clemencie hath saued Gef-  
 frey, whome thy knaulthe letters  
 and messangers had broughte to  
 the galowes. Great pitie it is, soo  
 sayth he, and all the rest, that euer  
 thou sawst lyght. Say what thou  
 canst, poure out thy poyson, sem-  
 ble, dissemble, the wrathe of god  
 layeth vpppe sorowes for the, thou  
 shalte neuer escape his handes,  
 thy cappe, thy hatte wolde couer  
 treason no longer than he lysteth:  
 they wyll beare of but easylie,  
 whan be begynneth to smyte. I  
 playnely protest, I am thyn ene-  
 my, and sommetyme wolde fayne  
 here tell, that thou were serued as  
 thy demerites be: sommetyme I  
 wysh the to lyue euer, neuer oute  
 of

# AYENST TRESON.

of shame, always in infamy, with  
all the reste of suche companions  
as waite vpon traitours.

**T**he byshoppe of Rome, great  
captayn of errours, hath as fitte  
a chapleyne of hym as he coulde  
haue picked out in an hole world.  
The byshoppe wolde nothyng to  
be wrytten ageynste suche abuses,  
suche ydolatrie, suche heresies as  
he maynteyneth. Reynolde wolde  
in no case reade any thyng, that  
dothe not maynteyn all thre, they  
bothe agree in this, to make theyr  
abode, to stycke and vtterly cleaue  
in that, they sucked in, of their er-  
ronious nurse, Longe custome.

There be many in England, that  
knowe Reynolde right well, there  
is not one of them all, that canne  
say and lye not, that he wol eyther  
abide any wryter, any preacher, or

**D**

any



## AN INVECTIVE

any priuate comoner, that swar-  
ueth from his trade.

**A**lexander being all his lyfe in  
warres, toke it to be an exceedyng  
folly for a iudge, to pronounce his  
sentence, hearynge but thone par-  
tie, and had in custome, whan any  
tale was brought to hym agaynst  
any man, to stoppe one of his ea-  
res, sayenge to theym that asked  
hym, what he mente by doinge so,  
I muste kepe one eare for his an-  
swere, that now he is accused. Wole  
hath redde moche, whiche thinge  
dothe stepe a manne in errour, and  
not helpe hym out of it, if he cha-  
u the sence of scripture as he lyst,  
and wyng oute suche iuyce, as  
his fantasie corrupted afore, there  
nowe seketh. Saynt Paule hadde  
readde moche, even whan he per-  
secuted Christis flocke, and of no  
thing

## AYENST TRESON.

thynges so moche as of scripture.  
You see men coulde neuer tourne  
his hart. God hym selfe was faine  
to put to his voyce, to stryke his  
bodye blynde, and to enlyghten  
therwith his soule. Saynte Au-  
gustine had redde moch, and was  
very conuersant in the scriptures,  
& yet he was a great whyle in the  
heresyes of the Manichees, and  
thought that scripture was of his  
syde. Many dysputed with hym,  
they all founde, that stubburnesse  
dothe no where so moch hurte, as  
whan it lyghteth vpon great wit-  
tes, furnished with moch lerning.  
Plato saith, smalle wyttes do ne-  
uer moche hurt in a comon weale,  
the great be they that do the great  
hurte. The byshoppe of Rome  
thought Pole bothe of greate ler-  
nyng and of great parentage, so  
D u that

# AN INVECTIVE

that euen polycie taughte hym a  
 ioly poynt of folye. The byſſhop  
 thoughte to worke by him a feate  
 mete for oone in his place. Dole  
 cam ſomwhat to late into France,  
 at the laſte commotion. If he had  
 comine in ſeaſon, he wolde haue  
 playde an hardier part than Alke  
 dyd, he wolde ſurely haue ieoper-  
 ded bothe his eyes, where Alke  
 ventured but one. He wolde haue  
 had not only a foote in theyr bote,  
 but in ſpite of Alke and his com-  
 pany, wold haue ruled the ſterne.  
 He came to late, great pite, he had  
 not putte Alke out of his office.  
 Howe be it whan he ſent Holland  
 with his meſſage to Geffreye his  
 brother, that they ſhuld not ſturte  
 while he came, he thought to be at  
 the begynnyng of the breakefaſt,  
 to the whiche the Marques was  
 dyd=



# AYENST TREASON

bydding styl his gesses. He wolde  
 haue brought in that mery world,  
 which his brother Montacute stil  
 looked for, euermore afrayde lest  
 he and his shoulde not tarpe that  
 mery tyme. Why was he afrayde  
 trowe ye: he was noo sycke man,  
 his yeres were nat soo many, but  
 he moughte haue lyued for age a  
 great season. He feared, it wolde  
 chaunce as it now hath done, he  
 thought treson could not so long be  
 kept close. O Reynolde, you haue  
 tarped to longe for hym. He maye  
 wyshe as many a man dothe, that  
 ye had ben hanged the day before,  
 you sente that message home. He  
 wolle not sturre, whyle you come.  
 God put it in youre hedde to take  
 your viage shortly. Thy capitayn  
 and thou both, with his hole clow-  
 trie of Carnalles, wepe I dare say  
 D iii yet,

# AN INVECTIVE

yet, to remember the Northerne  
 insurrection, to here suche a rage,  
 suche a furie of people, so swaged,  
 so quietted, noo stroke stroken.  
 You feare, you feare, ye haue good  
 cause so to doo, lest other princis  
 do gather therby, both the syngu-  
 lar loue of god towarde our most  
 godly kynge, and also the hatrede  
 that he beareth to your pestilente  
 ambitio, abhominable lyues, and  
 doctrine, moche worse than youre  
 lyping. Certes to say as I think,  
 it were great pitie, ye shoulde lye  
 any better than ye do, excepte you  
 wolde fyrste agree, that god and  
 his worde might reigne, and you  
 serue your princis accordyng to it.  
 He that hadde dwelte in the syn-  
 kynge chenal of Paule Bisshoppe  
 of Rome, his bosomme, or in the  
 synke of Pole & his fellowes sto-  
 makes

# AYENST TREASON.

makes, that daye, that the newes  
were brought to Rome, of thende  
of our hurly burly in the North,  
he shulde haue sene them streyken  
in a wonderfull dompe, he shulde  
haue sene griping at their hartes,  
syghes walkyng to and froo, at  
sorowes commandement. Surely  
they hadde no myschaunce this  
many yeres so great, as was that  
our good chaunce to them. There  
came no plague of god this longe  
season vppon therin, that moued  
them moze, than that so manifest  
the goodnes of god shewed vpon  
vs. Ah lord, thy prouidence is won-  
derfull, thou blyndest, thou giuest  
lyght, thou hardnest, thou dost en-  
ter where thy pleasure is. Some  
cunne faste, and yet come shorte,  
bycause they lose the waye: some  
tary long, and yet be forrest. thou



# AN INVECTIVE

appoyntest a tyme to call in thynne  
 electe, that wander, thou turneste  
 theyr hartes to the, when thy plea-  
 sure is, that strayed amonges the,  
 whiche were and be ferdest frome  
 the. Of al the miracles and won-  
 ders of our time, I take the chage  
 of our soueraygne lordes opinion  
 in matters concerning Religion,  
 to be euen the gretest. There was  
 no pynce in Christendome, but he  
 was farre liker to haue chaunged  
 then our souerayne lord, he was  
 theyr pyller, and bare theym vp a  
 great whyle: they gaue hym faire  
 titles for his so doinge, and hono-  
 red his name in al their wrytingis.  
 Was it not a wonderfull worke of  
 god, to get his grace from them to  
 hym? To make hym theyr ouer-  
 throwe, whom they had chosen for  
 their defelour? I haue oft bidden  
 my

# AYENST TREASON

my countrepe menne to marke the  
 procedinges of god, sythens this  
 change, with HENRY the VIII.  
 his chosen lieutenāt in England,  
 and our onely lozde and heed vn-  
 der Chziste and his father, I styll  
 say, as I haue sayde, who so mar-  
 keth, howe tenderlye god preser-  
 ueth his highnes, he is eyther ex-  
 cedyng blynde, oz els he well per-  
 ceueth god to be ennemye to all  
 thē that loue not his grace. Wher-  
 befoze he was called kynge, and  
 yet had ayenst all right and equi-  
 tie a ruler aboue hym, whiche al-  
 wayes enforced hym selfe to kepe  
 his hyghnesse, and all the reste of  
 his subiectes in seruitude, errout,  
 and idolatrie. God hathe made  
 him, as al his noble progenitours  
 of right ought to haue ben, a full  
 kyng, that is, a ruler, and natu-

D b

led

# AN INVECTIVE

led in his owne kyngedome, as o-  
ther were. God hath deliuered his  
hyghnes from the bondage of the  
bysshoppe of Rome, his subiectes  
from errours, his realme from the  
foule sinne of idolatrie. Ignorāce,  
a childe that the bysshop of Rome  
lefte here, with his monkes and  
friers to be fostred, & made strong,  
is takynge her leaue, wolde god  
her passeporte were made, and she  
sente frome whens she came. But  
she hath ben so cherished, so made  
of in this realme, that lothe she is  
to departe. She hath many fren-  
des, and trusteth by the helpe of  
them to be made denyzen, and soo  
to chaunge her apparell, and to do  
moche moze hurt in paryshe chur-  
ches, thā euer she dyd in clousters.  
But I truste, as god hath shewed  
what hurte commeth of her and  
hers,



## AYENST TREASON.

hers, so he wyl provide a way, to see, that she and hers haue lesse to do. The people begynne to know what they that be curates oughte to preache, and what they ar bound to folowe, and yet they do but begynne. wolde god some were appoynted to take them forthe newe lessons. They haue longe sithens begon to knowe their duetie toward god, their obedience to their prince, the loue they ow vnto their neighbours, and yet they be styll atte the begynninge. For yf they were fully taught, but in these. iiii. poyntes, I dare promyse, my lyfe to lye vpon it, the frutes of this knowledge shuld be such, as wold enforce all chrystian princis, to folowe the steppes of oure noble prince. I remembre howe kynge Josaphat sente manye of his nobles

bles with preachers, that is, trewe  
 letters oute of the worde of god,  
 through all Iurie, and howe all  
 the worlde feared his power, after  
 that god was preched in his king  
 dome. I truste as our moſte pru-  
 dent kynge ceaſſeth nat to ſende  
 his holſome and godly proclama-  
 tions abrode, that ſo one day men  
 ſhall be ſent after them, to ſe what  
 effecte they take, what ſucceſſe cō-  
 meth of them, where they worke,  
 & where they be ydelle, where they  
 haue free paſſage, and where they  
 be ſtopped. But leuyng newe oc-  
 caſions, whiche leade me to newe  
 purpoſes, I woll retorne, and fo-  
 lowe that I toke in hande. This  
 laſte ſedition, beſyde many other  
 commodities, that it wroughte in  
 this realme, hath made the peo-  
 ple, and in eſpeciall thoſe whete it  
 reigned

## AYENST TRESON.

reigned moſte, very glad to here,  
very deſpyrefulle to make amendes  
to God and their Dynce, for that  
they offended bothe afore. I haue  
harde dyuers men ſaye, that three  
or foure preachers may doo more  
good in the northe cōtrey in two  
or thre monethes, than hath bene  
done in theſe ſouthe parties, theſe  
two or thre yeres, only bicauſe the  
people be ſo redy to take what ſoo  
euer the preacher ſhall offer vnto  
theym: ſoo that yf the people be  
naught ſtyll: the faute is no more  
theirs, for they wold fain be good.  
They ſe god louith no rebellions,  
no diſobedience, if god had done  
nothyng for the kynge, ſythens  
that tyme, was not that one bene-  
fite inoughe, to bynde his grace,  
and all theym, that loue this his  
realme, euermore to thynke vpon  
goddis



## AN INVECTIVE

goddis goodnes alwayes to gyue  
hym thākes, and yet styll to thinke  
thākes bngyuen: All bokes can  
shewe, no suche sedytion so quie-  
ted, no suche rage soo peasibly as-  
swaged, and yet at the fyrste, as al  
men lyked the ende, soo was there  
an other thyng, that men, whiche  
fauour the peace and quietnes of  
our countrey, thought somewhat  
amysse. Whenne were wonderfull  
gladde, that harneys was put of,  
and weapons layde downe, but  
they were soze, that the deceyuers  
of the simple & poze subiectes, had  
after their pestilent pilgremages,  
pardone. It is ofte to be remem-  
bred, howe god prouided both for  
the sozte deceyued, and also howe  
vpon newe treason comytted, he  
wolde the ranke capitaynes, to te-  
stifie vpo the gallowes, that trai-  
tours

## AYENST TREASON.

tours muste come to shamefulle death. And yet is there moze, euen concernynge the same matter, to be marked, where as it plesed the kyng of his clemency and tender loue, that his grace beareth to the lyfe of his subiectes, to satisfye the rigour of the lawes, with a few of their dethe, god hath this last sommer, by strange kynd of sickness, well declared vnto the commons of the north, that he was nat contented so fewe were punished, where so many offeded. And as the sycknes plagued them sore, so I thynke god pycked a greatte sorte in other countreys, suche as he knew had hartes euyll inough, though their dedes were vnknown. It is not to be left vnspoke, that a generall plague reigntyng in al the north, and in many other  
par

## AN INVECTIVE

parties of the realme, London, a  
cittie for the moze parte yerely vi-  
sited with great deathe, hadde in  
maner noo syckenesse in it. Lette  
other menne laye the cause where  
they thinke beste, I do surely sup-  
pose, that as god punyshed them  
for their treasons, soo he shewed  
vnto the Londoners, that the waye  
to haue hym mercyfull and good  
to theym, is that that they are in,  
though not settled, yet a great part  
of theym well entred. All be it we  
be forgetfull and haue styлле nede  
of some, to putte vs in mynde of  
goddys goodnesse towarde vs, yet  
I woll not now speake of the tre-  
sure, whiche he gaue this realme,  
what ioye and comforte he sent to  
all trewe englyshe men, whan he  
sent vnto our souerayne lord, his  
dere and noble sonne, our deere  
and



# AYENST TRESON.

and noble pꝛince Edward. I trust  
it nedeth not, I trust there be none  
of vs, either so blynde, that we see  
not, howe moch Englande oweth  
vnto god, foꝛ his byꝛth, foꝛ his pꝛe  
seruatiō, foꝛ suche his towardnes,  
as was neuer sene in chylde, by al  
mens assent the lyke, eyther so vn  
grate, but he herynge of this no  
ble pꝛincis growyng, and waxing  
to a kyng, to the scepter of this  
his right inheritance, wol with all  
his harte, desyre god both to kepe  
hym longe frome the scepter, and  
longer in it than euer was his fa  
ther befoꝛe hym. I say, I wyl nat  
speake of his grace, neither of the  
goodnes of god powꝛed vpon vs,  
and all ours, by his byꝛthe. No, I  
woll make as foule a chaunge as  
euer ye sawe oꝛ herde of. I wolle  
god from hym, whome the loue to

E

god

# AN INVECTIVE

god and his father reserued, we ought to loue, aboue all thynges, and intreate of theym, whome, yf they were aloue, all Englyshmen ought aboue all creatures to hate. And yet I wyl nat so gladly talke of them, as of the goodnes of god shewed to vs by their occasion.

**O** lozde, in what daunger hath the kinges highnes ben, these. xiii. or. xiiii. yeres? For euen all this space, there haue bene in his graces priuie chaumber, that frome tyme to tyme, haue not only vttered the secretes of his counsell and chamber, but also haue practised with his moste enemies, and done what they coulde, to hynder his graces godly procedynges: was it not a syngular prouydence of god, that the Marques of Eretour was putte out of the pꝛeups cham-

## AYENST TRESON.

chaumber, vppon noo deserte, I  
thynke at that tyme knowen, but  
euen that god put it in the kynges  
heed so to do: Is it not to be mer-  
uayled, that he, and Edward Re-  
uyl, a couple worthy all mennes  
battere, a couple ioynd in tray-  
terous intentes, beinge soo longe  
togither about his highnes owne  
persone, dyd no more hurte: Is it  
not more meruayle, that thone be-  
yinge put out of the priue cham-  
ber, thother attempted nothinge:  
Men that know not the goodnes  
of god towarde his electe rulers,  
may meruaile at al these thinges,  
but let vs laude god for them all,  
& assure our selues, that god woll  
not suffre a prince, whom he hath  
chosen, to greater affaires, than  
grosse heedes can attayne vnto,  
to be vyolated of his trayterous



## AN INVECTIVE

subiectes. God hath ioyned with the maiestie of a kynge, suche a feate, that false hartes haue noo power, to offre wrong to a pꝛince, thoughē all oportunitie seeme to serue them: wherfoꝛe if we liste to meruail, let vs a litle while intrete of the disclosyng of these tresons.

Spꝛ Geoffrey Pole was cōmitted to the towꝛe, neyther the kynges hyghnes, noꝛ any of the counsaile suspectyngē either the Marques, eyther the loꝛde Montacute his brother, oꝛ spꝛ Edward Reuill, of any of all these thynges, that they were founde giltie of. Geoffrey beinge in the towꝛe, haupnge his bꝛeste full of wytnesse agaynst him selfe, against his bꝛetherne, against the Marques, was brought into such a thronge of thoughtes, into suche a conflycte of pensiers, that

## A Y E N S T   T R E A S O N

that bloud and nature, workynge  
 on thone syde, god & conscience on  
 thother, he was caried into suche  
 a perplexitie, that he coulde, ney-  
 ther condiscende to accuse his bro-  
 ther, his coulyn sy<sup>r</sup> Edwarde Re-  
 uill, and hym selfe, chiefe of all,  
 endaungeringe al foure, with the  
 gylte of treason, no<sup>r</sup> yet vtterlye  
 withstande, the workynge of god  
 and his conscience, within hym:  
 whiche ofte put in his mynde, ra-  
 ther to suffre them and hym selfe  
 to, bodely to be brought to death,  
 then to goo bodye and soule to the  
 deuyl. This motion ranne oft in  
 his heed, but the deuyl, continu-  
 all aduersarye to goddis honour  
 and mans welthe, put in his fote,  
 and soo tiste this wretched soule,  
 that of many euellles, he chose e-  
 uen the worst of all, which was a

# AN INVECTIVE

ful purpose, to flee hym selfe. The comodities of his death were many, as the dyuel made them to the shewe, his brother shulde liue stil, theyr familye continue in honour, the lord Marques shoulde haue greate cause to loue all his bloud, whiche hadde kyllled hym selfe to saue him, with many suche fantasies, as desperate menne fynde, to helpe them to theyr ende. He was fully perswaded to flee hym selfe. Desperation hadde wroughte her feate, nowe see howe oportunitie made all thynges redye for hym, his keper was absente, a knyfe at hande vppon the table, he rysethe out of his bed, & taketh the knyfe, and with full intente to dye, gaue hym selfe a stabbe with the knyfe vppon the breste. The deuill lacketh strength, where god hath anye



ny thyng to do, and can better be-  
 gynne thynges, than bynge them  
 to effecte. The deuylle had played  
 his parte, nowe see howe god, as  
 he ofte dothe, tourned all the dy-  
 uels hole worke, to his gloꝝy, and  
 Geffreyes saluacyon. The knyfe  
 was blunte, and so dyd perse, but  
 the wounde, as god wolde, was  
 not mortall, and yet for as moche  
 as bloud came after the wounde,  
 Geffrey began at the last, to feare  
 god, to feare hel, to remember into  
 what case the dyuell had brought  
 hym, and than beganne to deteste  
 the slaughter of hym self, to wishe  
 he had opened all together, rather  
 than to haue losse his bodye and  
 soule after that sorte. He nowe be-  
 ganne to caste, whych waye he  
 mought apease the wrothe & ven-  
 geance of god, redy as he thought

# AN INVECTIVE

to hurle hym into helle. He nowe  
caste his count after an other sort :  
Drede of deth, which as he thought  
wolde haue folowed the wounde,  
beganne to teache him a newe les-  
son, his brother, his cousyne, syre  
Edwarde Reuyl, nowe wayed as  
moche with hym as they oughte  
to do, he sawe befoze hym the losse  
of his soule, and thought it mo-  
che better, they losse theyr heedes :  
he sawe in what daunger he shuld  
leauē his souerayne lordē, whose  
benefittes beganne nowe to mu-  
ster befoze him, and the vele of ma-  
lyce layde asyde, to tourne his  
harte : he sawe the damages, the  
slaughters, that myght come to  
his countrey : he sawe it not pos-  
sible, that god shuld be any thinge  
good to hym, whiche shulde con-  
teale the destruction of soo many.

In

# AYENST TREASON

In so moche that now he, which wolde haue dyed, to saue his brotherne and cousyn, despyred lyfe, for no cause so moche, as þ he might bypunge theym to that they had deserved: and therupon of his own mynde, no man requirynge hym to it, no manne thynkynge of any suche thynge, he despyred to speake with the lieutenant of the toure, and after to speake with some of the kinges priuie counsell, to whom whan they came, he as a man styll lokynge whan the wounde shulde haue ended his lyfe, disclosed all the hole treasons. Thus the dyuels subtyl prouision of the knife, of his beinge aloone, of perswading him to abuse the knife to his destruction, vterlye deceyued the dyuell, all his gyennes, al his craftis, now being turned ayenst hym selfe,

E b



# AN INVECTIVE

selfe, al the hurte that might haue  
 come to his aduersaries, god and  
 those that loue and seke his glory,  
 nowe redoundyng vpon his own  
 hedde. wyl ye haue a sure token,  
 that this is the worke of god? Ye  
 haue herde of the message, which  
 Reynold sent to his brethren, that  
 is, & they in no wyse shulde sturre  
 vntyll his comyng. Ye may know  
 who was authoꝝ of so godly a mes-  
 sage. who but the deuil, authoꝝ of  
 all dissention, all rebellion, all tre-  
 son, could be either of counsell with  
 hym, that sent suche a message, or  
 with theym that wolde kepe it se-  
 crete? If he were thautoꝝ of it, tha  
 coulde he nat be the vtterer of it  
 also: his kingedome muste nedes  
 falle, if he fyght ayenst hym selfe.  
 God, god brought it to lyghte, as  
 one that hath taken vpon hym, to  
 defende

# AYENST TREASON

Defende his trewe and faythfulle  
 minister, kynge Henry the eighthe.  
 God hath disclosed all, vsynge su-  
 che wayes, that all menne maye  
 knowe, it is onely he, that coulde  
 do suche a thinge. A man wolde  
 thynke it vnpossyble, that where  
 no force, no violence, noo tormen-  
 tes are vsed, flesche, bloudde, and  
 nature, coulde suffre one bꝛother  
 to vsynge the other to his deathe.  
 Some woll say, he lacked no tor-  
 mentes, as longe as he had treson  
 waltryng in his hart. A traitour,  
 whether he be so taken oꝛ nat, can  
 lacke no scourgyng, whan he is  
 mooste alone. He hath his whyppe  
 in his bosome, and playith the tor-  
 mentour hym selfe foꝛ lacke of an  
 officer. I wol not say, but Gessrey  
 Dole, felt suche tormentes, no, I  
 must nedes grāt, he was chꝛeudly  
 scour-

# AN INVECTIVE

scourged, that thoughte it an ease  
to rydde hym selfe of it by deathe.  
They be of lyke no small peynes,  
that make the pacient glad to see  
his body, and damne his soule for  
the arrydance of the. But yet as I  
sayd, he had no outwarde tormen-  
tis, no racking, no manicles, no he  
was put in fere of none of al these  
peines, but enforced by god, as I  
take it, and as he hym selfe sayde  
at the barre it was, frankly vtte-  
red, not onely ayenste his brother  
and coulyn, but ayenste suche, as  
whan they came to the barre, grā-  
ted them selfis guiltie, without any  
verдите of quest. But of these last,  
I wyl nothing speake, all be it I  
take them to be as woꝛthy eternal  
infamy as the fyrst, but great men  
of byꝛth, bicause blode is disteined  
by trelon, & their family taken fro  
them,



## AYENST TRESON.

them, at those that ought to be set forth in theyr colours. It is I saye again, a wonder to se, one brother bring an other (moche loue being betwene them, and no cause of hatred) to his death. It were a wonder surely, if one had not taken the matter in hande, whiche can when him lust, bothe vanquish nature, and trede the deuyl with his hole power vnder his fete. They two kepte those treasons vnder locke and key. God is and euer hath be lord of nature, conquerer of the deuyl, and can compel both, when hym lusteth, to set forth his gloꝝy. But nowe, where we see, whose goodnes it is, that treasons are knowne, and traytours made a waye, lette vs not forgette to giue hym thanks, that thus waketh, and in maner wayteth, to saue vs  
harne=

# AN INVECTIVE

harmeles. Is it possible, that a mā  
 not forced, shoulde swere vpon a  
 boke, hym selfe to be a traytour,  
 hym selfe of al men to be most woꝝ  
 thy deathe. Wy? Geffrey hath ofte  
 taken this othe, So hath Crostes  
 and Colyns also: the other, al the  
 tyme of theyꝝ arraynement, stode  
 styffe, with castyng vp of eies and  
 handes, as though those thynges  
 had ben neuer herd of befoꝛe, that  
 thenne were layde to their charge.  
 The Marques, of al the rest stak  
 hardest, and made as though he  
 had ben very clere in many popn-  
 tes, yet in some he staggered, and  
 was very soꝝ so to do, nowe cha-  
 laugyng the kynges pardon, now  
 takynge benefytte of the acte, and  
 when al wolde not serue, he begau  
 to charge Geffrey Pole with fren-  
 sye, with folp, and madnesse. It is  
 moche

## AYENST TRESON.

moche to be noted, what answere  
Geffrey made to the Marques in  
this poynte. Some men, saythe  
Geffreye (as I here) laye to my  
charge, that I shulde be out of my  
wytte, and in a fransy. Trowth it  
is, I was out of my wytte, and in  
a great frenesy, whan I felle with  
theym in conference to be a tray-  
tour, disobedient to god, false to  
my pynce, and ennemy to my na-  
tyue countreie. I was also out of  
my wytte, and stryken with a soze  
kynde of madnesse, whan I chose  
rather to kyl my self, thā to charge  
thē with suche trefons, as I knew  
wolde coste them their lyues, yf I  
dyd vtter them. But our lord be  
thankid, god wrought better with  
me, than I thoughte to haue done  
with my selfe. He hath saued my  
soule at the leste. the knyfe wente

nat



# AN INVECTIVE

not so farre as I wolde haue had  
it gon : his goodnesse it is, that I  
haue not slayne my selfe : his mer-  
cy, that I was deliuered frome  
that frenshe of kyllynge my selfe :  
his worke, that I haue declared  
my self, my brother, the marques,  
with the rest, to be traitours. And  
where I thought, said Geffrey, ra-  
ther to haue put my soule in ha-  
sarde, for the sayng of these men,  
god I thanke hym, so wrought in  
me, and so chaunged my mynde,  
that if I had had tenne brotheren,  
yea tenne sonnes, I wolde rather  
brynge them all to this peryll of  
deathe, than leaue my countrey,  
my souerayn lord, and myn owne  
soule in suche daunger, as they al  
thre stode in, if I had kepte these  
treasons secreete. Lette vs, lette vs  
dye, we be but a fewe, better we  
haue

# AYENST TRESON.

haue accoꝝdyng to our desertes,  
thā our hole cōttrei to be bꝛought  
to rupne. O what a lorde is god,  
whom can a traytour trust, whan  
one bꝛother is so despyrefull to vt-  
ter an others treason: yea whan þ  
traytour hym selfe, no man com-  
pelling him, vttereth his own tre-  
son: whom may we trust, whā we  
our selues, despye to disclose oure  
selues: Treson can not lye longer  
hyd, thā while it ripeth, for if it be  
oues melowe, the sauour streight,  
for the moste parte, bewrayeth the  
howde. Gesser hath nener bene  
taken for any pleasant or sage tal-  
ker, his witte was wont to serue  
his tong but so so. I dare say, they  
that were the wisest of the kinges  
moste honourable counsaile, dyd  
moch wōder that day, to here him  
tel his tale, and loked for nothing

f

lesse

# AN INVECTIVE

lesse, than that he shulde haue soo handlyd him selfe. God is a meruayllous god, he can make bothe whan hym lust, and whom he wol eloquēt, wise, pithie. He can make the tonges of the Domine serue his elect, whan his wyl is. The Marques was styffe at the barre, and stode faste in deniall of most thinges layd to his charge, yet in some he fayled and staggerde, in suche sorte, that all menne might se his countenance, to auouch that that his tonge could not without moche foltring deny. But at the scaffold, whan he sawe, mens othes, with a multitude of wytnesses taken, and his sturdy denyall not to saue his lyfe, he began eyther to way dyshonour lesse than he dyd at the barre, oz els to thynke, that dishonour standith in doing traitrouslly



AYENST TREASON.

trouſly, rather than in confeſſyng  
of it, whan it is known to be ſo,  
deathe at hande, taught hym, and  
his felowes, to prouyde for the  
ſafetie of their ſoules, and to leue  
the regarde of honour there on the  
ſcaffolde with their bodieſ. They  
dyd all thre acknowledge their of-  
fences towarde the kyng, and de-  
ſpyed all men that were there pre-  
ſent, to pray god to forgyue them.  
They be gone, our lord, I truſte,  
which gaue them repentance, wol  
alſo take theym to hiſ mercy, and  
yet ſaue their ſoules. The thyng  
they feared, is come vppon them,  
they might not tary the tyme, they  
plowed treaſon, they ſowed ſedy-  
tion, noo meruayle yf they reape  
deathe. wherfore let vs, whyche  
in one houre, haue eſcaped ſo ma-  
ny ſorowes, ſo preſent calamities,

If ii

ſo

# AN INVECTIVE

so imminente mischeues, saye as  
 Judith sayd, whan she retourned  
 with Holofernes his heed, in her  
 lappe, Laude and prayse be giuen  
 to the lord, that forsakeest not them  
 that put their trust in the. Let him  
 be glorified for euer of vs, that  
 vncalled is thus preast and redye  
 to defend them, that were nygh the  
 bynke of pardicion, and sawe it  
 not, vntyll he plucked them by the  
 sleue. Hitherto ye haue hrrde, how  
 traitrouslly these vnnaturall tray-  
 tours entēded, you haue sene how  
 the goodnes of god as well nowe,  
 as in many other thynge, hathe  
 preserved the kynges hyghnes, &  
 brought his enemies to shamefull  
 death, now this thying remaineth  
 alone, what cause coulde moue  
 them, that were so moche bounde  
 to theyr lord and mayster, to falle  
 into

# AYENST TREASON.

into suche horrible treasons. He li-  
ueth not I dare say, that can fynd  
any iuste cause for any subiecte to  
be a traytour to his soueraygne  
lorde. And I am well assured, all  
men, that haue any spot of hone-  
stie in them, woll thynk these wo-  
rthe to be taken for traytours, yf  
they had but ones thoughte hurte  
vnto his persone, of whome they  
had receyued so many benefites.

There is no cause, & yet me thyn-  
keth I find one, whiche although  
it be not iuste, yet is it of suche  
strength and efficacye, that it can  
worke almoste no lesse than it dyd  
in these. I say and thynke, who so  
euer is of theyr opiniō in matters  
of religyon, that he can loue the  
kynge's hyghnes, no better than  
they dyd. Who soo is a papiste, an  
ennemie to goddis worde, he may  
well



# AN INVECTIVE

well lacke power, or stomacke, to  
 vtter treason, but he can not lacke  
 a trayterous hart. What so euer he  
 be, that thynketh the byshopp e of  
 Rome supreme heed of our church  
 of Englande, can neuer beare the  
 kynge suche an harte, as a trewe  
 subiecte oweth his soucrayn lord.  
 No, I saye moze, he can in no case  
 loue his highnes, he can nat chose  
 but be a traytour. It is to be so-  
 rowed and lamented greatly, that  
 noble men woll thus fondely cast  
 them selues away, great wonder,  
 greater pitie, and greatest shame,  
 that they, hauing the word of god  
 in their owne tonge, woll not yet  
 lerne, what a kynge is, and what  
 a byshop, what lordes owe vnto  
 thone, and what they may requyre  
 of thother. My purpose was to  
 haue handled a good sorte of pla-  
 ces,

# AYENST TREASON.

ces, whiche I haue gathered out  
of the scripture, & doctours both,  
making for the mayntenaunce of  
the kynges supremyte, and also  
shakynge downe that arrogante  
and vsurped power of the byshop  
of Rome. I had soo done, but that  
I sawe this booke, some what with  
the longest, and well perceyued, &  
thother wold haue ben moch lon-  
ger, then this is. I haue differred  
it for a while, but god wyllynge, I  
woll as sone as I can, for the ser-  
uice I owe vnto nobilitie, and the  
rest my contrey men, followe that  
whiche god wyl pꝛycke me to,  
thoughe feble wyt and weake po-  
wer drawe neuer so fast backe. In  
the meane season, I humblye be-  
seche all men, so to take these my  
labours, that I maye with cou-  
rage set vpon thother, whiche as  
they

AN INVECTIVE

they woll be moche greater, so my  
truste is, they shall be moche more  
profytable. They maye so be, and  
shall so be, if it please hym, which  
worketh all that well is wrought,  
vnto whom be all honour, al glo-  
rye, for euer and euer. Amen.

Londini in ædibus Thomæ Berthe-  
lei typis impress. Cum pri-  
uilegio ad imprimen-  
dum solum.

ANNO. M. D. XXXIX.



